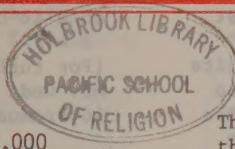


Japan Christian Activity News

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#562 June 18, 1980

NCCJ'S WCC/CCA KAMPUCHEA
RELIEF FUND CAMPAIGN TOPS \$130,000

An overwhelming response to the NCCJ-
WCC/CCA Kampuchea appeal has brought in
donations exceeding expectations enabling
NCCJ to send in over \$130,000.

In response to the WCC's world wide emer-
gency appeal for Kampuchea, NCCJ launched
a campaign in the middle of November 1979
soliciting donations from the churches
and individual Christians. Taking
advantage of an overwhelming response
at the initial stage, (\$2,000), and with
the \$8,000 Emergency Relief Fund at hand
from the Division of Mission and Service,
NCCJ was able to send in December, (less
than a month's time) the first \$10,000 to
the WCC/CCA Joint Kampuchea Relief Pro-
gram. Together with the first remittance,
a pledge of \$40,000 more was made.
Three times this amount was actually
received and almost as soon as the money
came in, it was sent to Geneva. If
NCCJ had campaigned and waited for the
money, many lives would have been lost
before relief arrived. With the Emer-
gency Relief Fund NCCJ was able to
respond almost immediately.

Funds are sent to WCC in Switzerland for
distribution by the Commission on Inter-
Church Aid, Refugee and World Service
(CICARWS) and to the Christian Conference
of Asia in Singapore.

Generous support came from Japanese
people from all walks of life, both in
and outside the church. It can be taken
as an indication of the public's will-
ingness to help the four million people
left homeless since the Viet Nam war.
It seems that this feeling is strong, as
seen in the amount of money they give.
However, in contrast to the amount of
money sent, refugees which have been
granted bona fide residence in Japan is
small in number. There are some
1,348 displaced persons here awaiting
transit to other countries. As of May
31, 250 have been given permission to
stay in Japan.

The WCC/CCA relief program will continue
through 1980 in support for what is
described as "the next 12 months emer-
gency in Kampuchea." #

Unfinished Reflection IDEOLOGY AND THE REFUGEE QUESTION

by UEDA Jintaro

(Ueda Jintaro, former NCCJ Associate
General Secretary is currently working
as the Coordinator of The Church of
Christ in Thailand and WCC Joint Relief
Services to Displaced Persons based in
Bangkok.--Eds.)

"Your sympathy cannot help a refugee.
But it is a beginning," says the UNHCR
wall poster.

The Japanese Churches did express their
great sympathy particularly toward the
Kampuchean refugees. But there is more
to the story of the record breaking
donations which flowed into NCC Japan

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(Ideology and....)

in response to its fund-raising campaign.

There have been a few Churches which have stepped forward further: more than just fund-raising. The Catholic Church of Japan sent doctors and nurses through its effective arm of CARITAS Japan and also several groups of volunteers from Sophia University, Tokyo's prestigious Jesuit institution. On the other side of the spectrum, the SHYO-KYO-RENGO, the political outreach of Rev. Moon's Church in Japan has been very active in its refugee relief effort. Whether we call it a part of the Japanese Churches or not is naturally another question.

In any case it is rather interesting to see that Catholics and SHYO-KYO-RENGO were two of the first Japanese groups which appeared swiftly on the international relief scene and started their work right after the arrival of the big waves of Kampuchean refugees were reported. What I want to point out here is that those organizations or movements which clearly have a strong ideology--in this case, an anti-communist ideology--were very quick to act. I can name another half a dozen Western relief organizations with a similar tendency. You must note that they are blessed with relatively abundant relief funds as well.

Quite obviously to the eyes of refugees it does not really matter whether the bowl of rice or the piece of medicine they receive comes from the hands of the anti-communist friends or Russian brothers. However, ironically enough, refugees are the kind of people who are in fact very sensitive to an ideology today as well as in the past, although they are more attuned to its effect on their daily life than to its theoretical side. We can recall a historical fact that the founders of America, the Pilgrim Fathers, were English "boat people" who took refuge from the intolerable conformist's ideological rule. Today, many Vietnamese boat people and "free Kampuchean" refugees openly claim that they are fed up with any kind of communist domination.

The Japanese churches, like other major churches in the world, are trying their best to be as ideology-free as possible in every sphere of mission activity. And yet as far as the refugee question is concerned, ideology seems to be playing a big role.

"Your ideology cannot help a refugee. But it can be a beginning." Ideology and the Refugee Question is a very sticky problem. What implication does it have for us?

(For further information, contact Mr. Ueda at No. 20 Pramuan Court, 16 Pramuan Road, Bangkok 5, Thailand.)#

SUPPORTERS OF KOREAN DEMOCRACY MEET IN TOKYO

On June 2, following the recent bloody conflict in the provincial capital of Kwangju, 350 people representing the Japan Emergency Christian Conference on Korean Problems, the Catholic Council of Justice and Peace, Japan and the Korean Church in Japan, along with six citizens' groups, met at Zendentsu Hall in Tokyo. The participants could not hide their sadness at the death of students in Kwangju and the destruction of the democratic movement in South Korea. Three people gave dramatic readings of various incidents in Korea from Jan. 1980 to the present. Three speakers and prayers followed.

The group formulated resolutions protesting the military coup on May 18 and supporting the progress of democracy in Korea:

1. We dedicate ourselves to bring forth a spirit of hope from the death of those 800 people in Kwangju who have become the true foundation of democracy.
2. We will make every effort to support Kim Dae Jung and the other 2000 people who have been imprisoned since May 18, and other political prisoners suffering under oppressive captivity.
3. We believe that the Korean military fascists will not be able to continue. We want to share however we can the suffering of those who are continuously fighting for democracy in Korea.
4. We protest the Japanese government's action in sending Mr. MAEDA as the government representative to meet with CHUN Du-hwan, the oppressor of people's rights.
5. Many photographs and reports in the Japanese newspapers have communicated to us the folly of supporting the power-hungry rulers in Korea.

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(Supporters of....)

We must evaluate our own position so that we are not on the side of the oppressors and urge the Japanese government to change its policy and build solidarity with the people in Korea.‡

WINDS

(The following is a summary of the meditation by Prof. MOON Dong Whan during the 30-minute Thursday noontime prayer meeting at the Japan Christian Center on May 22. Prof. Moon of Hankuk Theological Seminary in Korea was released from prison after the assassination of Pres. Park last year. He stopped in Japan on his way back from a conference in Europe.)

Reading two stories from the book of John, we learn that Jesus answered Nicodemus, "Unless one is born of water and the spirit, he cannot enter the Kingdom of God." When we first participate in the Jesus movement to be born anew, we don't understand the Kingdom of God. However, "The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from or where it goes." (John 3:8) As it is said, the Kingdom of God will start at a place where we don't expect and develop in the direction that no one knows. We are aware of what is happening now in Korea, and sharing what we have experienced, we can witness to the work of the Holy Spirit and the Kingdom of God. Working together with the struggling Korean women workers, I understand better the story of the marriage at Cana in Galilee. History proves that the world of the oppressor ends in tragedy, but in the Jewish faith, the history of the oppressed people is not pessimistic but gives us the feeling of a marriage celebration.

The faith of the oppressed people in Korea is filled with joy as they sing songs of hope. They believe that everybody is born anew. They have confidence that the world can be filled with joy. However, the reality is a tragic place where the wine has failed and has come to the limit of the happiness made by human hands. Jesus came to provide new wine with a new purpose. In other words, Jesus came to offer his love, to offer Himself to the people. Wherever Jesus went, joy was overflowing. Where there is love and celebration, Jesus resides.

In the story of the cleansing of the temple, Jesus told us the importance of getting rid of the demons who are busy making business deals and profit under the protection of the powers that be. These demons destroy the Koinonia of the church.

The aim of Jesus has become the goal of the Christians in Korea, and this has brought confrontation with the rulers. When you become the neighbors of the oppressed you must carry the cross with them. By participating in the movement of God's kingdom you will create the fellowship of love and sing hymns of joy.

The oppressors were afraid of the movement of the people and showed it by their senseless and crazy actions. I believe that the devil will be gotten rid of and as a result, this will become the place for rebirth and miracles.

We see God's work in history. This movement of God's kingdom came in a most unexpected way like winds among the people. Church leaders were invited to participate in the movement later. The Jews believed that the Kingdom of God would arise among themselves, but it started among the people of Galilee and became a movement for the salvation of the world.

The people's struggle includes not only Korea, but also the people in the Third World and the Black movement in the USA. It has become the wind in the world that is blowing beyond the boundaries of race and nation.‡

NCCJ Church Education Department announces two lay training seminars at New Hoshino Hotel, Karuizawa from July 28-30.

1. "The Bible and Children in Japan," Leadership will be given by REV. Ito Akira, Rev. SASAKI Toshiro, Rev. IMAHASHI Akira, and Rev. SAITO Hitoshi. This will mark our celebration of the 200th anniversary of the Sunday School Movement.
2. "Man-Woman, Marriage and Family" Leadership will be given by Dr. MIYAHARA Shinobu, Dr. MURAKAMI Kunio, Rev. KIDA Kenichi, and Rev. OKUMURA Shoji. Parents of elementary school children will find this a most helpful experience.

Special Report
CHURCH LEADER GIVEN MILITARY
TRIAL IN TAIWAN

On May 16, 1980, a military trial was held in Taipei, Taiwan, for the Rev. KAO Chun-ming and nine other defendants, who were charged with helping a fugitive from the authorities. Rev. Kao is the General Secretary of the Presbyterian Church in Taiwan, and over the last ten years or so he and his church have frequently been the targets of governmental wrath.

Historical Background The May trial is only the most recent action taken by the government against the Presbyterians. After the Nationalist Chinese government took over the island of Taiwan from Japan after the Pacific War, a Taiwanese autonomy movement was brutally crushed by a Nationalist General in 1947. Then in 1949 when the Nationalists under Generalissimo Chiang Kai-shek fled to Taiwan after their defeat on the mainland by the Chinese Communists, the Nationalists took over control of virtually all aspects of the island's life. In subsequent decades, the 15% of the island's population from the mainland dominated the 85% of the people of Taiwanese background. Martial law was enforced (although never legally proclaimed), and critics of the Nationalist government's policies were dealt with severely.

A group which escaped complete control by the government has been the Presbyterian Church in Taiwan, which has been active since 1865 and now has 165,000 members, or about 1% of the island's population. In the early 1970s when the fortunes of the Nationalist government waned following President Nixon's visit to Peking, the Presbyterian Church in Taiwan began to speak out for the Taiwanese people, who without ever being consulted seemed to be treated like pawns in international power politics. In December 1971 the church issued a "Statement on Our National Fate," which was followed in 1975 by "Our Appeal," and in 1977 by the church's "Declaration on Human Rights." The church's general secretary responsible for implementing these statements was the Rev. KAO Chun-ming, who had been a pastor in a mountain area and principal of a theological college before being elected to the

church's chief administrative post in 1970.

Government Pressure The Nationalist government was greatly angered by the Presbyterian Church's statements on behalf of the human rights of the people of Taiwan. There were also criticisms of Kao and the Presbyterians by several groups of Christians and other religions who identified themselves more closely with the Nationalist government and the mainlanders than with the Taiwanese. The government of Taiwan strenuously brought pressures on the Presbyterian Church to withdraw its human rights statements and to get rid of Rev. Kao as general secretary. But time and again by overwhelming votes at its annual general assemblies, the Presbyterian Church in Taiwan stood by its statements and its general secretary. The government also introduced in the summer of 1979 a bill of "Regulations for Shrines, Temples and Churches," which resembles in many ways Japan's Religious Bodies Law of the 1940s. Although the bill is purportedly to benefit religious groups and guarantee freedom of religion, it is feared that it is actually aimed primarily at controlling the Presbyterian Church in Taiwan.

Kaohsiung Incident Whatever the continuing pressures of the government have been against the Presbyterians, it was on Dec. 10, 1979, that the government proceeded to take direct action. For on that day, a recently-founded independent magazine called *Formosa* sponsored a human rights rally in the southern Taiwan city of Kaohsiung. The police surrounded the rally participants in threatening fashion, and the resulting turmoil led to violence. Subsequently the authorities arrested a number of people connected with the incident and brought them to a military trial under charges of sedition. But one suspect who escaped when the police came to arrest him was SHIH Ming-teh. The authorities put him on their wanted list, and posted a reward of NT \$2,500,000 (about US\$70,000) for information leading to his arrest. For about three weeks, Shih remained in hiding with the help of about ten people, until he was arrested on Jan. 8 after a tip to the police, for which the reward money was paid. Subsequently

(continued on p. 5)

he police arrested the ten, who were accused of helping to hide a fugitive. The last suspect to be arrested for the trial which was held on May 16th, and the best known of the defendants was the Rev. Kao Chun-ming.

Trial by The trial was conducted under
Military martial law before a military
Tribunal tribunal, with the indictment
accusing the defendants of
being accomplices to sedition since they
had helped a fugitive being sought in a
case of sedition. Just after the indictment
was read at the beginning of the
May 16th trial, a defense attorney raised
two very significant questions:

- (1) Should not these defendants be tried in a civil court under civil law, instead of in a military court?
 - (2) Is it not incorrect to accuse these defendants of being accomplices to sedition, since there is nothing in the indictment or in the behavior of the defendants to indicate that they ever had any motivation or took any action to overthrow the government?
- Even though the attorney may have had little hope of swaying the three judges by these queries, he had brought into the open two of the fundamental issues of the trial.

As to the first point, the lawyer pointed out that the defendants were all civilians, and their rights under Taiwan's Constitution were severely placed in jeopardy because they were being tried in a military court. For in a military trial, judicial safeguards are fewer, there is no appeal to a higher court but only to a military board of review, and penalties are much more severe than for comparable cases under civil law.

In regard to the second query about sedition, the lawyer asserted that the worst offense for which Shih should have been charged was a minor disturbance of the peace, and therefore the present ten defendants should be held under much less severe charges. No evidence was ever offered that either Shih or the ten defendants accused of hiding him had ever contemplated sedition, which Taiwan's Constitution defines as "an overt act with intent to destroy the organization of the State, seize State territory, by illegal means change the Constitution or overthrow the government..."

Responding to the attorney's queries, the prosecutor and the judge simply stated that because Shih had been accused of sedition, those who harbored or helped him could be accused of being accomplices in sedition. What this meant concretely in the conduct of the trial was that in sedition cases, the motivations for hiding a fugitive are not to be taken into consideration by the court at all. Hence when the defendants stated that they had helped Shih out of Christian love, the court considered this irrelevant.

Hence the Chief Judge in this case-- who in military trials also carries out many of the functions of a prosecuting attorney as well--had only to get the defendants to acknowledge that they knew Shih was wanted by the authorities, and yet had not reported him. When the defendants made these two admissions, it was all over for them. The judge in the May 16th trial used politeness in dealing with the defendants and their attorneys, for he was very familiar with the complicated details of this case, and proceeded directly to secure from the defendants admissions which he knew would seal the case against them.

Motive-- When the Rev. Kao Chung-Christian ming was questioned, he Love freely admitted that he knew Shih was wanted by the authorities, and maintained that it was out of Christian love that he sought to help one in desperate need.

The trial was concluded in one long day's proceedings, from 8:30 am to 9:50 pm. The defendants were allowed to make statements in their own defense, as were their attorneys. There had been concern expressed that some of the defendants might have been questioned during their incarceration for inordinately long periods of time, but this could not be confirmed. From all appearances, Rev. Kao himself did not seem to have been mistreated in any way.

It has been reported that the court's verdict in this case was given on June 5 when Rev. Kao and the other nine defendants were declared guilty and sentenced to terms of two to seven years imprisonment. From the time of

(continued on p. 6)

Rev. Kao's arrest, the leaders of the Presbyterian Church in Taiwan have expressed their strongest possible support for him. The church has asked local congregations to hold weekly prayer services on his behalf. Church authorities have also made it clear that Rev. Kao is still their general secretary, but during his absence have appointed another to serve in his place.

The trial of the Rev. Kao Chun-ming has not weakened the determination of the Presbyterian Church in Taiwan to speak out for the human rights of the people of Taiwan. Recent events have only indicated that resolving the outstanding issues may take a very long time indeed.‡

AGAPE WORKERS PRESENT WHEELCHAIR TO PHILIPPINE FRIEND

Mr. Leonardo GARCIA from the Philippines undoubtedly feels very lucky and happy these days. Not only did he have the chance to come to Japan to participate in the Oita Sports Games for the Disabled and the Preliminary International Skill Contest for the Disabled May 15-21, he also has a new light wheelchair, a present from Agape friends.

When the workers at Agape saw his old-fashioned, heavy wheelchair, they were moved to find him a better one. Who else would know how a fellow in a wheelchair feels but others who also spend their lives in them?

Two wheelchairs were donated, to take back to the Philippines, but this was not good enough for the workers at Agape. They all pitched in to buy him a brand new, very light wheelchair. The money raised exceeded the price of a new wheelchair so that a fund was started to send more wheelchairs to needy Filipino friends.

The Agape Workshop for the Physically Handicapped which operates under the auspices of Japan Church World Service Inc. in preparation for the celebration of the UN Year for the Disabled, has initiated an exchange program between Japan and other Asian countries for staff personnel of industries designed for the physically handicapped. This May they have received the following persons: Miss Grace CHUN from Hong Kong Kwun Tong Vocational Training Center;

Mr. CHOI Man, of Sam Yook Children's Rehabilitation Center at Seoul, Korea; Miss Edita JUNIO of the Ministry of Social Services and Development of the Philippines; and Mr. Rolando BAUTISTA of the same institution.

Miss Junio and Mr. Bautista accompanied Mr. Garcia to Tokyo as well as to Oita. Mr. Garcia won the bronze medal in watch repair in the international skill contest. He received the gold medal in the javelin throwing contest, and 5th prize as well as another special prize in archery.

On May 24th, the ceremonies for the presentation of the wheelchair to Mr. Garcia was held at Agape in Zama City. Mr. Garcia thanked his friends with tears in his eyes. Many in the audience were also deeply moved.‡

HUMAN RIGHTS OF KOREANS IN JAPAN

Rev. CHOE Changhwa and three members of "The Association Fighting for the Acquisition of Human Rights of Koreans in Japan" went to the US Embassy in Tokyo on June 4 in order to protest the lack of attention paid to the Koreans' human rights problem in the "Country Reports on Human Rights Practices for 1979" published by the US Department of State.

Prior to this in Nov. 1979 the same group sent a three member delegation to meet with State Department officials in Washington D.C. to report on the denial of many human rights to Korean in Japan (See JCAN Dec. 1979).

In spite of these earlier protests, the most recent report on human rights in Japan from the State Department still continues to ignore human rights violations in Japan relative to Korean residents. As a result of this lack of responsiveness Choe told US Embassy officials that "unless you are able to prevail on the State Department to change the report, the US would appear to be on the side of the oppressors."‡



A TRIBUTE TO GILBERT W. SCHROER MISSIONARY TO JAPAN

Even his death had the feeling of appropriateness about it. He was not one to leave a task unfinished, so characteristically, Gilbert SCHROER spoke at Chapel in the morning and then walked home with Cornelia his wife. When death came, he was in his own home, surrounded by the things that had meaning for him. The photographs, books and papers collected during his life in Morioka, the photography equipment for his next project, the English packet of sermons which he sometimes read at night--the suitcase already packed for the trip to America in two weeks.

The outpouring of love and concern by the people who knew them was a reflection of the depth and breadth of the relationships that the Schroers had built since their arrival there some fifty years ago. Hearing of his death, people from all walks of life came to pay their last respects--the baker whom Gilbert had taught to make brown bread, the long lines of students from the Seikatsu Gakuen dormitory where they lived together in a small apartment, the women who had gone to kindergarten with their daughters Evelyn and Nancy.

The final ceremonies--the last loving ministrations by his friends and loved ones--were fittingly Christian, Japanese, and yet very personal. His favorite hymn was sung again and again: "*Shu ni makase yo...Arashi ni mo, Yami ni mo... tada makase yo.*" ("It is all in God's hands...in the midst of storms, or in darkness...depend on God.") The mountains and storms in Gilbert Schroer's life were many and formidable, but his faith in God was a great source of strength and serenity in the midst of difficulties. He must have felt an affinity for Mt. Iwate, the massive peak which rose in the background of many of his photographs.

As a young child, he suffered for many months from an infection in his leg caused by an accident on the farm in Ohio. It was during this painful time that he gave his life to God and His service. He married Cornelia Rodeheffer in June, 1922, and they came to Japan in September of the same year. They lived in Tokyo during their Japanese language study, but moved to Sendai

after the Great Kanto Earthquake in 1923, and a year later, to Morioka.

Work on his master's degree at Hartford Theological Seminary was completed in 1930 with a dissertation on religious education for the Japan United Church of Christ in Iwate Prefecture. This formed the basis for the subsequent building of the Morioka Kenrinkan Christian Education Center in 1931.

He finished his doctoral program in 1938 and was again in Japan when WWII broke out. The Zenrinkan was closed, his wife and two daughters were put under house arrest along with six Belgian nuns, four French Canadian priests and another American missionary. Gilbert was put in prison in solitary confinement, which was to last for 165 days, until their deportation to the United States aboard the exchange ship "Gripsholm" by way of South Africa.

During his imprisonment, Gilbert kept his sanity by imagining difficult situations and solving imaginary problems. His insights and vision for the work in the Tohoku then and after their return in 1955 was often far ahead of his contemporaries, and his determination to carry them through was undoubtedly strengthened during those lonely months in prison.

Even while Japan and America were at war, the Schroers kept their concern for Japan alive by speaking to countless groups and individuals all over the United States. There were no enemies. Gilbert remembered the parting words of one of the policemen who had guarded them before their return to America: "Someday after this war is over, you and I will go fishing together."

He knew the joy that only a person who has experienced troubles can know, and the people he came into contact with were a constant inspiration and a delight to him--and he to them. With his artist's eye he saw the potential and the beauty in each of them, and did his best to nurture that potential to fruition.

Three weeks after his death, Cornelia in her 80th year, received her doctor's degree from Eden Seminary in the United States. He had helped and encouraged her in every possible way, whether that meant finding materials on women's work

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(A Tribute....)

in North Japan or making meals and doing dishes so that she could write.

It was during Golden Week that Gilbert finished the life he had lived so fully in Morioka. As the last of the cherry blossoms fell the many people who celebrated his life and mourned his death were reminded of Gilbert's spirit of thankfulness for each precious moment of that life. #

-LaVerne KROEHLER

Beginning of the New Oppression EXPERIENCES IN KOREA

(A young Korean resident in Japan who visited Korea, his homeland, reports on his experiences and impressions of the student demonstrations in Seoul.)

I stayed in Korea from mid-February to May 17, a time of transition from oppression to democratization and back to the undercurrent signaling the beginning of the new oppression.

I was surprised at the rising prices of food, oil and other goods, and also the high rate of unemployment. There were beggars even on the streets of Seoul, which I had not seen on my previous visits. The food and daily goods seem to be a little cheaper than in Japan, but considering the monthly income of an average worker, which is less than one-fourth that of a Japanese, these prices are very high.

I observed that the workers and students were trying to behave rationally. While I was in Korea, there was a struggle of the mine workers in the Kyongi area; they demanded humane treatment and better working conditions by barricading themselves inside the mines. There was nothing to eat except for some alcohol. Some of them wanted to use dynamite which was stored there, but their elders persuaded them not to use it and not to destroy the national flag.

I met students who went back to the campuses and first started movements for democratization within the schools, requesting the resignation of pro-government professors, and a ban on student organizations for national

defense. Then gradually they asked for the democratization of the whole nation. But first they had silent and non-violent demonstrations in an orderly manner.

In the recent student demonstration in Seoul, there were differences in the numerical estimates of demonstrators: the Japanese press reported 100,000 and the Korean press reported 150,000. Some students said about two-thirds of all college students nationwide participated making the number approximately 200,000. So it is undoubtedly higher than the number given in the Japanese papers.

I have witnessed a demonstration of Korean University students marching down a wide street. The street was filled with wave after wave of students. When a troop of about 200 riot police was about to attack them with tear-gas guns, suddenly a group of elderly persons who were watching from the sidewalk slowly started to cross the street, putting themselves between the riot police and the students. Some chatted quite a long time in the middle of the street, protecting students from the troops' attack. Store owners who had kept their shutters a few feet open for students to find refuge, calmly shut their doors as if they were closing up shop for the day.

I was shocked to hear the names of those arrested on May 18 upon my return to Japan. It seems that there is so much violence! I remember the words of my Korean friend who told me that "democracy must be nurtured by the blood of the people."

However, there was a sign of hope among the farmers who are organizing themselves for autonomy in the face of increasing government control. People expect that there will be concessions by the government in some areas before May 22, the scheduled date for the opening of congress. #

